Ambedkar again – Walking in his Suit and Trousers to Dancing Parties in Houses of the Rich

By Shomit Sirohi

I. The Story of Buddha Guiding his Aging and Youth in Ambedkar

In the long process of youthfulness and aging to a leader and even jokes on renunciation finally as the daily lived process of the poor in Mumbai afterall, and even Delhi which then is the subaltern domain being explored including shops and visits to barber shops for a style of water and hair-cutting which then is also the sprinklers in a garden of the poorest all of this then becomes a long journey towards the leading Constitutional figure and even a man of Chief Justice style – a legalist who then is the architect of Modern India – not Nehru alone that other man who is busy framing legislation in India.

II. Buddhist narratives and Cycles of Moments as Three for each Period in Ambedkar's Buddhist Life

First the cycle of growing up as a genius and reading Hegel, then the process of Dewey and finally the process of Legal studies in Britain which then becomes a legal philosopher in India. Within this process comes the process of helping the poor and understanding the subaltern domain – which then becomes a cycle of serving the poor in a number of community service lifestyles, and then even working among the student Dalit classes all of which is black power these days in my own life which is so much to do with understanding the history of people's struggles and their meaning for history.

III. Buddhism Today

From Buddhism in Buddha's days of in fact a cycle of moments of simple daily life spirituality to Ambedkar and his depression and work among the poor which becomes a cycle in my life as happiness achieved with love and feminist politics, even some company bantering and talking. How this is Buddhism is complex Ambedkar argues – the Indians are more complex – they do understand that Annales is finally complex. In the sense of a European in history, he is more philosophical and well natured to philosophy and economics in fact as Americans are financial – Indians the stories argue are Buddhist – they can be simple and prefer complexity – true complexity then which is finally Criticism then – which is about the act of framing the world simply.